

THE  
RELIGIOUS MONITOR.

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SEPTEMBER, 1824.

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*To the Editor of the Religious Monitor.*

SIR,

The following excellent Essay taken from the Christian Monitor for November 1821, is believed to be from the pen of Dr. Mason late of New-York. As it is not generally known, I have no doubt its insertion in the Religious Monitor, will be highly acceptable to your readers.

Permit me to suggest, that the *spurious liberality* so ably and justly condemned in the Essay, is no less injurious to the cause of truth and the best interests of men when it influences the conducting of a religious Journal, than in any other sphere of its operation.—What is said with so much truth respecting the minister of religion, may with equal propriety be applied to the Editor of such a Journal.

—“Carried away by the current of a spurious liberality—and through fear of offence, or the ridicule of singularity—he avoids the peculiar doctrines of Christianity altogether: so that the utmost that can be said of him, is, that if he does not” exhibit “the truth” in his pages, “he” brings forward “nothing against it—i. e. his” work, “in eve-

VOL. I.

ry thing affecting the salvation of a sinner contains—just nothing at all.” Is it any wonder then, that such publications fail to be interesting, and sink for the want of support?

A Journal which is “ashamed of Christ” and of his truth, and in order to gain the patronage of those who are enemies to both, shuns to declare the *whole* counsel of God, instead of promoting the interests of truth, is leagued with its enemies, and the sooner its course is ended the better. The testimony of the “True Witness,” is, *he that is not with me is against me.*” Avoiding this evil on the one hand, and with equal care to guard against wrangling and unhallowed contention on the other, it is hoped the Religious Monitor, with the spirit of *true* liberality and Christian meekness and wisdom, will steadily exhibit the truth as it is in Jesus—making a firm stand in behalf of the doctrines and principles of the Reformation, as set forth in the well known formularies of the Westminster Divines, and the Churches in Holland—not according to the forced construction, or rather wrestling of some men, who privily bring in another doctrine, yet pretend it is the same that was from the be-

ginning, and thus destroy the faith they have subscribed and solemnly sworn to maintain—but according to the plain tenour and well known sense of these invaluable standards.

P. B. A.

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ON MODERN LIBERALITY IN RELIGION.

A writer of celebrity\* has said, that “when men are without some fundamental and scientific principles to resort to, they are liable to have their understandings played upon by cant phrases and unmeaning terms, of which every party in every country possesses a vocabulary. We appear astonished when we see the multitude led away by sounds; but we should remember, that if sounds work miracles, it is always upon ignorance. The influence of names is in exact proportion to the want of knowledge.”

As it is the truth of these remarks which gives a point to their severity, it would be some consolation were they applicable to the multitude only. But the same foible, though in a less degree, is discernable in men who are not to be ranked with the multitude; and to whom if we can yield our confidence, we may not deny our respect. The influence of fashion is so subtle and so imperious; the levity of social intercourse is so adverse to reflection; dissent from the circling opinion is, for the most part, so ungraciously received; a fling, whether in jest or in earnest, is so convenient a substitute for fact; and a popular epithet, without expense either of thought or of knowledge, is so expeditious a mode of determining controversies which otherwise

\* Paley.—Preface to his “Principles of Moral and Political Philosophy.”

would be of stiff debate, that the judgment is surprised through the imagination, and the mind is hurried into its decisions without firmness to resist, or leisure to pause. He who has access to that sort of company which wears the reputation of intelligence, and does not recollect to have seen this course of things, has made a bad use of his eyes or his memory. How roughly individuals, communities, and even truth itself, is often handled by such summary sentences, every writer on logic or ethics accounts it his duty to show. The design of this paper is not so much to dwell on the general evil of the practice, as, on the one side, to repel an opprobrium, and, on the other, to sift a claim which it has been employed to sanction.

From the present state of society we look back on the intolerance of former ages with a surprise which does honour to humanity; but at the same time, it is to be feared, with a loftiness of self complacency, which proclaims that the retrospect administers as much food to our vanity as to our benevolence. The pendulum of fashion vibrating in morals, as in dress, from an extreme point to its opposite; we are now required to open the bosom of charity to every class of religious tenets, if we hope to be enrolled among *liberal* Christians, or to escape the pains and penalties decreed against *bigots*. As revolutions seldom happen in but one thing at a time, this exchange of feeling seems to have been accompanied with a change of principle; and to have included a large portion of the creed of our fathers in the same proscription with their sternness of temper. So that what Bishop Butler said of Christianity,

may truly be said of orthodoxy.—“It is come—to be taken for granted, by many persons, that orthodoxy is not so much as a subject of enquiry; but that it is now, at length discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principle subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world.”\* Or if dislike to principles once held sacred by the most enlightened and excellent of mankind, has not gone all this length, it has, at least, thrown them into the rubbish of obsolete prejudices. Zeal for their purity and propagation is supplanted by a sort of community of persuasions; in which every one is not only privileged to assert his own right, while he lives in peace with his neighbours, but to demand their aid in repulsing an invader. Whoever shall dare to condemn the opinions of one, is the enemy of all the rest: he must be shunned as an intruder into the sanctuary of conscience, as a stranger to religious civility and liberal refinement, and unworthy of any rank but that which philosophical christianity has assigned to the *bigot*.

All this looks grand and magnanimous; and, no doubt, has its effect, especially upon youthful, undisciplined, and timid minds. But if it have more of show than of reality; if it be as intolerant in its own way as any thing it calls bigotry, and if under the pretext of obligations to charity, it sacrifice the truth of God and the eternal interests of men upon the altar of prac-

\* Butler's Analogy.—Advertisement.

tical infidelity; we cannot turn away from it with too open disgust, nor hold it in too deep abhorrence.

One of the things which first strike a critical observer, is the indefiniteness of the ideas attached to the terms “liberal” and “bigoted.” It is easy to couple them with a man or a principle; and to extol or decry accordingly: and few are so loud in their panegyric or abuse, as those who do both by signal.—But still, what is your liberality? Is it measured by any standard, or confined within any limits? If not, for aught I can see, it is an attempt to abolish all intellectual and moral distinctions. If it is measured and limited—by what rule? By the word of God? Then you are bound to ascertain its sense; and to oppose every opinion which contradicts it; or else you must contradict yourself: for a rule which you do not apply is no rule at all. By your own good pleasure or your conviction of right? Then you assume the office of dictator as much as any man to whom you impute that arrogance; and if you intend to “pluck the mote out of his eye,” you must begin with taking the “beam out of your own.”—By your particular associates? Every sect under heaven does the same. The Arminian calls the Calvinist a bigot; the Socinian applies the epithet to the advocate of the atonement, and chants forth his own liberality; the Deist pities the slavish being who believes in Revelation, and the Atheist smiles at the “prejudices” of the Deist.\*—Or are

\* “Il a encore quelques prejuges,”—“he has some prejudices left,” said the Atheists of Paris, concerning David Hume, when he hesitated to shoot the gulph of Atheism. He appears, however, to have got rid of his “prejudices”



you liberal because you think and speak well of those who think and speak well of you? So did the publicans, and so do thousands with whom you would not wish to be suspected of any connexion. If your liberality takes a middle path between the contractedness of some men and the licentiousness of others, so that while you cherish the primary interests of religion, you overlook the minor differences among its professors, and embrace them as brothers upon the broad ground of the common Christianity, you are indeed more definite, but not less embarrassed. For it is impossible not to perceive *first*, that your very medium implies a boundary which you may not pass; and consequently, that your liberality is commendable, not for its own sake, but as it is controuled by truth: and *Secondly*, that the character of your liberality must be fixed by the relative value of those points which it surrenders under the title of "minor differences." Until this be settled you can have no permission to glory in being liberal; and to bestow contemptuous appellations upon those who do not go in your train: for you may take credit to yourself for that which shall turn out to be a crime.

Our next enquiry, then, respects these "minor differences." A soft sound with dreaded sense!—For, unless the writer grievously errs, the characteristic of the liberality now in vogue, is to ask nothing more than a general profession of Christianity; and to refer all its modifications to the head of "minor differences;" which in the affair of Christian and ministerial fellowship, should make no difference—shortly after his acquaintance with those philosophers.

ence at all. If, therefore, one of these liberal Christians shall explain away the whole faith of the church of God concerning the new birth—if another shall teach the dogma of universal salvation for men, and, if he please, for devils too—if a third shall give up the plenary inspiration of the Scriptures—if a fourth shall argue against a particular providence—if a fifth shall deny the influences, or dispute the existence of the Holy Spirit—if a sixth shall abjure the sacrifice and deity of our Lord Jesus Christ—all this instead of diminishing confidence, or communion, is to be a matter of compromise. Every one retains his own views without contradiction. The generic term "Christian" belongs alike to all; and he who refuses to recognize their Christianity, must be branded as a bigot.

Three questions arise out of this subject.

*First*. How far such liberality is consistent with the love of truth?

Discrimination belongs to the essence of useful research. The man who transposes cause and effect, who classes phenomena without regard to their nature, or who huddles together a mass of incoherent facts, will never enlighten the community, nor obtain the suffrages of its well informed members. They all agree, that to encourage such blunderers, would be to banish knowledge and science from the world. The effect of such a chaos is the same, whether it be produced by individual folly, or by a sort of *pic-nic* collection, in which numbers contribute their respective shares, and fairly *club* a medley of contradictions. Why should that which is absurd in every thing else, be rational in reli-



gion? It is evident that within the domain of this idol liberality, there is not a spot on which truth can rear her temple or plant her foot; because truth of every kind, under every form, and in every degree, is necessarily and eternally intolerant of falsehood. And therefore to exempt from challenge a host of discordant sentiments, and that on the most interesting topics, is to waive the rights of truth to the whole extent of the exemption.—It takes for granted, either that the truth on these topics is not discoverable; or that it is not worth the trouble of contention. The first of these assumptions is a libel on the word of God, and the second, on his wisdom. They who thus abandon the claims of truth, by putting them virtually on a level with the claims of error, are not her friends; and the alternative is plain.

The *next* question is, How this liberality of theirs consists with fidelity to our Lord Jesus Christ.

He was himself the great Witness to the truth; and has commanded all his followers to imitate his example. Not one instance can be pointed out, of his countenancing, in the slightest manner, a catholicism which treats with nearly equal regard all opinions and doctrines that shelter themselves under his name. He has charged us to beware of "false prophets who come in sheep's clothing, but inwardly are ravening wolves."—And the Apostle who lay on his breast, and imbibed most of his tenderness, has written, "If there come any unto you, and bring not this doctrine, (the doctrine of Christ,) receive him not into your house, neither bid him God speed, for he that biddeth him God speed

is partaker of his evil deeds."—What the doctrine of Christ is can be determined only from his word. But the liberality which is now on its trial, draws its chief praise from never determining that point at all. Here, then, are two divine precepts of which it mocks the authority by frustrating the application. Who is to seize the "ravening wolf," if it is a settled rule in the theological etiquette to look no farther than the "sheep's skin?" Who shall chase the Antichrist from his door, if it be unmannerly and boorish to ask what "doctrine" he brings? There cannot exist a doubt, that if the Lord Jesus himself were to descend with his apostle, in veiled glory, and mingle again with men, one such sentence apiece as are quoted above, would expel them both from the circle of "liberal" Christians! That evangelical hero, Paul, took the Elders of Ephesus to record that he was "pure from the blood of all men." Why? Because he had thrown the reins on the neck of his charity?—had represented the precious truths of the gospel and their opposites as well qualified to harmonize?—and had refrained to enforce particular views of doctrine, lest he should infringe liberty of judgment, or the maxims of good breeding? No! But because he "had not shunned to declare the whole counsel of God." And they who do, must go to their Judge with "blood guiltiness" in their consciences. Let this be solemnly pondered by those ministers who, having had "the form of sound words," have been carried away by the current of a spurious liberality; have gradually dropped the peculiar doctrines of Christianity; and now through fear of offence or

the ridicule of singularity, avoid them altogether. So that the utmost that can be said of them is, that if they do not preach the gospel, they do not preach *against* it; i. e. that their discourses, in every thing affecting the salvation of a sinner, contain—just nothing at all—*Horresco referens!* Well may their flesh tremble, when they think, if ever they think, of the interrogatories that await them at the bar of Jesus Christ, concerning his suppressed truth, his abused gospel, his forgotten cross: and all this, for the fame of being thought “liberal,” by men who give themselves no trouble to escape the wrath to come.”

The *third* question is, How far the liberality under review, consists with real charity to men.

The treating as non essentials and matters of accommodation all differences, which may occur within the precincts of that general term “Christian,” is not to be justified but upon the principle that such differences cannot endanger the “saving of the soul.” Is this true? One man believes and teaches that the Spirit of the living God must change a sinner’s heart, and unite him to the Lord Jesus, as the Lord his righteousness and strength, before he can be a Christian and obtain a “good hope through grace.” Another man laughs at all this as fanaticism, and maintains that nothing more is necessary to constitute a man a Christian, than a rational assent to the truth of divine revelation, and a good moral life. One man worships the Lord Jesus Christ as his Saviour and his God,—Another represents him as a mere creature; it may be, “a frail, fallible, peccable man.”—One rejoices in the sacrifice of Christ, by which he is redeemed

from the curse of the law; and another reputes the whole doctrine of redemption through the blood of Jesus to be an old wife’s fable.—Here are flat contradictions; and contradictions of such a nature, that if what is usually termed the orthodox side be true, the opposite involves nothing less than the eternal perdition of those who hold it. Yet all these men call themselves Christians. Now it is as clear as the meridian sun, that the word of God cannot stand with both sides; but that the one or the other “has made him a liar;” and it is no less clear, that he who makes God a liar, by not receiving his testimony concerning his Son, is under condemnation. It follows, that they who enlist themselves under the banner of the prevailing liberality, either by teaching that there is nothing in the doctrines of the different sects called Christian, which ought to excite controversy, or by professing their charity for those who hold these most detestable opinions; or by maintaining a studied reserve toward the peculiarities of the mediatorial plan,—are leagued in a conspiracy against the “glorious gospel” of the “great God our Saviour,” and those eternal interests of men, from which the faith of it is inseparable. Deceived by this traffic of complaisances, especially when they see the ministers of religion among the most active in promoting it, many rest in the conclusion, that it is of no consequence what they believe, if their character in society be fair. “Searching the scriptures” for the “words of eternal life,” becomes an antiquated employment. Occasional misgivings of conscience, are relieved by the soothing imagination that we are all Christians, and that is

enough. Gross ignorance of the gospel thickens apace, in a clime illuminated by its broadest sunshine. The barriers which ought to divide the church from the world are swept away, and every tract of discrimination effaced. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" is a tale of other times. And thus in a "land of Bibles," which cannot be opened without the lightning of God's reprobation of their folly flashing in their faces, miserable sinners, unjustified, unwashed, unsanctified, are praising each other's Christianity! The delusion is often fostered by the very men whose office should impel them to counteract and destroy it. And there is too sad reason to fear, that the loss of the soul is the first thing which awakens numbers from their dream. Yes, they "die in their iniquity; but"—but "their blood shall be required at the hand" of those pastors who "warned" them not. That liberality therefore, which lets all sorts of opinions pass under the large cloak of "Christianity," or which forbears to urge, without qualification, the peculiar topics of the gospel, deserves another epithet than "charitable." Of charity it has nothing but the abused name. Instead of executing its benign functions, it comes with perfidy, and cruelty, and death, to the souls of men.

If we look a little closer at this affected liberality, we shall perceive that, exclusively of its tendency, the very attribute of which it vaunts the loudest, universal *tolerance*, has no existence.

The proof is short. No men are more impatient of contradiction in the affairs of common life than these liberal thinkers,—no men contend for their political views with fiercer zeal, or deeper animosity. Why? Because human speculations are more certain than the truth of God? or civil arrangements of higher moment than the concerns of a future world?—That cannot be pretended. Why, then, do the bosoms, of these "liberal" philosophers swell with rage against a political opponent? And surely no men can pursue others with more contempt and rancour, than do they whomsoever they are pleased to stigmatize as bigots.—Yet, what have the bigots done? By the nature of the case they are under no obligation to be as condescending to a "liberal" man, as this latter to them. He is bound by his profession to be as charitable to a bigot as to any other. But the contrary is true. "Bigot" is a brand of infamy, not less than "heretic" or "infidel," and quite as freely applied. Serious as the subject is, one can hardly forbear smiling at the mistakes which we are apt to commit in estimating our own characters. The man who supposed himself inaccessible to flattery, was not aware, till his acuter friend detected him, that this supposition was precisely the point in which his vanity was centered, and was assailable by the flatterer. As little do they who plume themselves on their freedom from bigotry, suspect that their "liberality" is the point on which they betray the very temper they denounce in others. Touch this darling of theirs, and you will find they have as much bigotry as other people. There are no more decided bigots on earth,



than those who are *bigoted to liberality*. The fact is, that modern liberality is of the same kind and spirit with the old heathen tolerance. One was at perfect liberty to worship his calf, provided another might burn incense to the queen of heaven. And thus Baal, and Jupiter, and Moloch, and Mithras, and all the rest of them, fraternized in the most liberal intercourse. "If you have but a god, no matter who or what; only do not interfere with your neighbour's." And it is very possible that, upon the same terms, Christians might, for a time have fared easier than they did. But the moment they taught men to *turn from these vanities* to serve the living God, the worshippers of Baal and Jupiter and Moloch and of the whole rabble of pagan deities, rushed upon them, and drenched the earth with their blood. So now; compliment my dogma and I will compliment yours. But let unbending truth fall in with the confederacy, and accost the members of it without ceremony. Let her arraign the carnality of one, the corruptness of another, and the unfaithfulness of a third. Let her deny at once the Christianity of all who reject the divinity and atonement of our Lord Jesus; or who, admitting both, live without the practical influence of either; and immediately the cry will be raised. "Bigot," "fanatic," will start from an hundred mouths; and, short of open violence, as little mercy will be shown to wisdom's children by modern, as by ancient toleration. Instead, therefore, of a pure and effective benevolence, this liberality of the age, is a mask drawn over the face of enmity to God's holiest truth, and to all who espouse it. That "love" which is

"without dissimulation," wears no such guise. It consists in kind affections and offices. It can do men good without flattering their corruptions, or sanctifying their mistakes. It is he "who converts a sinner *from the error of his way*," not he who treats it as harmless, that "shall save a soul from death, and shall hide a multitude of sins."—Between the incessant agitations of dispute, and the oblivious calm of indifference, there is a wide scope for the exercise of forbearance.

But let those who desire not to be entrapped into a fatal security, beware how they listen to the syren song. Let them remember, that an air of affableness and magnanimity is often a passport for error, both speculative and practical, to an indefinite extent. There is so much dignity in freedom from little prejudices, and so much flattery in the reputation of it, that generous minds are thrown off their guard by its very appearance. Impressions slight at first, are deepened by repetition; and advantages imperceptibly gained over the sternness of truth, and the caution of virtue; and the head and the heart are perverted, under the seductive notion of overcoming prejudice. But one image is presented to the eye, and that is liberality. Her features, her attitude, her voice, her weapons and her attire, are always the same. Her broad mantle covers the approach of the fiend, till the treacherous blow be given, and "truth falls in the streets." Certain it is, that such has been the ordinary course of those, who have turned away from the "holy commandment delivered unto them." They began with a shew of liberality,

and ended in downright apostacy. Nor can there be a worse symptom of a professor of Christianity, than an anxiety to be accounted liberal on points of principle. It is an anxiety which Christ and his apostles never displayed. It is the mark of one with whom "the answer of a good conscience," is of less value than the breath of a passing compliment; one who "loves the praise of men more than the praise of God."



From the Edinburgh Christian Magazine.

#### ON THE ABUSE OF OUR WORLDLY SUBSTANCE.

As in the right use of our substance we honour God, and contribute to the promoting of his glory, and the good of his people; so, by our abuse of it we dishonour him, and expose ourselves to the effects of his displeasure. It is, therefore, no less necessary that we should be admonished and guarded against abusing our substance, than that we should be directed as to the proper manner of using it, and excited to honour the Lord with it. But the task is more arduous and delicate to manage, in a proper manner, so as to gain the end proposed. Persons will more readily and patiently submit to hear or read concerning their duties, than to have their faults exposed, and themselves corrected and weaned from them.—Here corrupt nature revolts, and becomes disgusted, and spurns at the restraints which are attempted to be imposed; and the old reply will be made, "Our substance is our own, and we will use it as we please." Such persons do not remember that God has given them what they have, and will exact an account

VOL. I.

from them at last, how they have used *his* corn and *his* wine, *his* silver and gold, which they have bestowed upon his enemies, when they should have honoured him with them. It is intended, in what follows, to mention some of those ways and methods by which men abuse their worldly substance to the dishonour of God, especially in the present time. This may provoke the resentment of many; but if a few are warned of their sins, and made to see the error of their way, the writer's pains will be amply compensated. If he is obliged to descend to what may be reckoned *low* and mean, this arises from the nature of the subject, not from his inclination.

I. We abuse our substance when we hoard it up, and make it our god, refusing either to take the lawful use of it ourselves, or to lay it out for the honour of God, according to the calls of his providence. There are some persons who display an uncommon anxiety for scraping together the riches of this world; they submit to the greatest toils and privations, in order that they may collect money; they are quite unsatisfied that they have amassed so little, though they be possessed of thousands; they live on the meanest and coarsest fare, in order that they may save as much as possible. What is more unaccountable? It will be found from observation and experience, that persons who have no near relations, are in general most addicted to this sordid vice. A sordid vice it may well be called, for it appears to consist in the mere desire of heaping up riches, without having any liberal end in view in doing so. They have no heart to use them as the gift of God for their own comfort,

far less to part with them in the service of God. Persons of this description "say to the fine gold, Thou art my confidence." They make a god of their substance, and worship it in the place of the living and true God, in direct violation of his law, which requires, that we should have no other gods before him. Though they are not guilty of that gross idolatry, which consists in bowing down and worshipping a molten or carved image, yet in as much as they set their heart inordinately upon their money, they are chargeable with mental and spiritual idolatry. "Covetousness is idolatry," in God's estimation. We are "to use this world as not abusing it," for this world, together with all its beauty and glory, vanisheth away; and we can carry none of it with us when we die, nor shall our glory descend after us into the grave. That man is poor indeed, who has no god but his gold, no portion which will outlive time.

II. We abuse our substance, when we waste it by luxury and dissipation. The miser is on one extreme, the prodigal on the other; and though the prodigal may not be so contemptible a character in the eyes of men, and may be considered as more useful in society than the miser, he acts a part equally dishonouring to God. The prodigal, indeed, does not make a god of his money, but he abuses and wastes God's bounty, to gratify his vile lusts, which are his god's; and he commonly abuses himself in doing so. There are three ways in which persons abuse the substance which God has given them, which we may consider here.

The first of these is gluttony.

This is a sin which is very prevalent in the present time, and by which many bring themselves to poverty. It consists in an immoderate use of the bounties of God's providence, both as to quantity and kind. The person devoted to this sin, loves to feast sumptuously every day, and is not satisfied, unless he is feasted on the most delicate and expensive fare. His belly is his God. If this is provided for according to his mind, all is well; if not, nothing is right. The whole comfort of such persons, mental as well as sensual, depends upon the quantity and quality of that which is set before them; and they grudge no expense, they care not whether they can afford it or not, provided they can gratify their fastidious appetite. Persons of this description are contemptible, and dissipate their substance in a most foolish and irrational manner. Their pleasure is of no higher a kind than the ox or the ass are capable of attaining, in as great perfection as they enjoy it. Besides, it is a maxim founded in experience, that the more simple and plain our provision is, the more salutary for the constitution. God has provided liberally for his creatures food convenient for them; and we may warrantably use the necessaries, and even the comforts of life, but we must not abuse his good creatures, nor ourselves by them. The rule binding on us in this matter is, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." When persons are so devoted to the pleasures of the table, as to devour that portion of their substance with which they should honour the Lord in supporting his ordinances, along with that which



is sufficient for their maintenance, they dishonour him. The glutton shall come to poverty.

The drunkard also abuses his substance. God has given us the use of generous liquors, as well as of food, and we may lawfully use them for the refreshment of our bodies, when necessary. We may also use them in moderation for sociability. He created the vine for the use of man, and he produces the materials from which other nourishing and invigorating cordials are made; every creature of God is good, and to be received with thanksgiving, and used for his glory and our own benefit. It is not, therefore, by the lawful and moderate use of drink that we dishonour God, but by the immoderate use of it, and abusing ourselves by excess.

The term *drunkard* is not to be restricted to the man who besots and brutifies himself by drinking till he be intoxicated. Nor is this odious epithet to be extended to the man who may be once in his lifetime overtaken. Noah was drunk, but he is not from this called a drunkard. But the man is to all intents a drunkard, who is devoted to the abominable vice of drinking ardent spirits, or intoxicating liquors, from a love to them. The man who from day to day, or as often as he has opportunity, *tipples*, is a drunkard, though he should not be intoxicated from the beginning of his life to the end of it; and he spends his substance in a way which is dishonouring to God, and ruinous both to his soul and body.—Such persons for the most part have no apprehension that they are acting a sinful part, in as much as they do not get drunk: their money is their own, and they imagine

they are at liberty to spend it as they please. They do not consider that they are debauching their consciences, gradually ruining their constitution, for though this poison is slow in its operation, the effect of it is certain; they are bringing themselves under the influence of a vicious and imperious habit, and wasting that substance which God has given them, that they may honour him with it, and for which he will call them to an impartial account.

But persons do not generally content themselves long with this. The *tippler* soon becomes a drunkard, in the utmost latitude of the expression. He looks on the wine when it is red, and when it giveth its colour in the cup. By degrees he drinks deeper of the intoxicating draught. The impaired constitution yields to the strength and fumes of the liquor; he is prepared for any temptation which Satan, his own corruptions, or his drunken companions, choose to lay before him, and by and by he rolls in his own vomit. One would think that, when the man returns to his reason, he would be so much ashamed and vexed at the abuse of his person and his means, that he would guard against similar excesses, and lead a life of temperance and sobriety for the future. Such expectations are for the most part disappointed, and resolutions made by such persons are for the most part speedily broken by the first temptation that offers. Solomon expresses the case of such persons, Prov. xxiii. 33. "They have stricken me, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Such persons will not grudge to expend pounds on a

drunken debauch, with a few worthless companions; but the smallest mite demanded from them for the support of the gospel, or the relief of the poor, they cannot afford.

The person, whether male or female, who spends his or her substance on gaudy apparel, abuses it. While man retained the robe of primitive innocence, he needed no other; his nakedness was not shameful. But when sin entered, shame entered with it. When Adam and Eve had eaten the forbidden fruit, their eyes were opened, and they knew that they were naked; and they made themselves aprons of leaves to cover their nakedness. Clothes are the badges of sin, that shameful thing, and rendered necessary by it; and they should put us in mind that we are sinners. But, as matters now stand, and as these are necessary to cover our nakedness, and screen us from the inclemency of the weather, we ought to be aware of adding sin to sin, by wasting our substance in procuring gaudy attire. It is agreeable to custom, and sanctioned by general opinion, that every one should dress suitable to his station. But few are content with this.—The rich display their vanity and extravagance in the finery of their dress, and the poor endeavour to imitate them. The servant studies to imitate his master, and the maid presses hard upon the heels of her mistress; and these as studiously endeavour to get out of their track. Some in every place endeavour to lead the rest, and rule the fashion; others wish to be *neighbour-like*, and so the contest is carried on.—Few, either male or female, are anxious for the inward adorning, in the hidden man of the heart, or contend, which shall most excel in

holiness, and in the ornament of a meek and quiet spirit. If a new suit is necessary, in order to be in the fashion, they will strain every nerve to obtain it; but, when called upon to devote their substance for the honour of God, or the relief of his poor, they have little or nothing to spare, or they will invent twenty excuses to turn aside the application.

III. Many abuse their substance by games of hazard and the lot.—Both of these are unlawful in their nature, and hurtful in their consequences, in a temporal respect, to the most part who try them. But neither of these considerations prevent persons from whom better things might be expected, from practising them at least occasionally. Gambling by cards, &c. was long confined to those in the higher ranks of life, who generally are not over nice as to the morality of their conduct. But they are now matched by their inferiors, if not in the greatness of their stakes, at least by the eagerness of parties. Card-assemblies have at length found their way into the lower ranks of life, and even those who are in the humble sphere of servants, endeavour to imitate their betters. By this practice, which has been condemned by the wise and virtuous in every age, many waste not only their precious time, but foolishly squander away their substance; and the very desire of regaining what they have lost, often brings them in for more serious losses, subjects them to the temptation of acting villainously, rankles their spirits, and exposes them to manifold evils.

Many persons also waste their substance by appealing to the *lot*, in order to obtain an increase of it.

The allowing of, and resorting to, what are called lotteries, for increasing our public revenue, is one of our national sins,—a practice which is also fraught with manifold mischiefs to multitudes; it is the occasion of bringing many to an untimely end. There are many, however, who run all risks, and, under the influence of a delusive hope,—delusive it must be to the greater part who purchase tickets,—they venture their substance where they have not any sure prospect of obtaining it again, and where there are a thousand chances against them.

IV. We abuse our substance, when we give it away in order to procure sinful pleasures and amusements. Much of it is wantonly dissipated in this way, for which we shall give an account to Him who is ready to judge the quick and the dead. Passing over those gross and sensual pleasures, which are called the lusts of the flesh, we shall take a short view of some of those which are accounted more refined, and fit for the polite and accomplished, whether male or female.

And in the front of these we may place the theatre, vulgarly called the play-house. Multitudes lavish away their substance, in order to be amused for a few hours here; and there is too good ground to believe, that some who make a profession of religion, and who would be highly offended if you were to call their religion in question, resort to this place, and liberally give that substance for the support of profane and lewd play-actors, which they withhold from God's institutions and servants. Many arguments are collected and urged to prove the lawfulness and useful-

ness of the stage. These have been ably answered and refuted by Messrs. *Witherspoon*, *Collier*, and *Stiles*. The great argument on which most stress is laid by the more sober champions of the stage, is, that it is a *school* for teaching morality, and that *here* it is taught and enforced in the most impressive manner. But can it be naturally expected that a Christian will learn morality here? You may as well go to a thief to learn the principles and practice of honour and honesty; or to a bawd to learn chastity and modesty; or even to his Satanic majesty, to learn holiness from his precepts and example, as to the play-house to learn morality. Are not the most part of the actors and actresses immoral in their lives? This is notorious. Are not the very dregs of mankind, in a moral point of view, to be met with here? Here the honest citizen, with his wife and family, and the religious professor, it may be, are associated for the time with rakes, and pimps, and bawds, and pick-pockets, and all the dross and scum of mankind, concerning whom the godly person prays, "Gather not my soul with sinners, nor with the workers of iniquity."—But, it may be said, though these are indeed bad and immoral, the play itself is good. Well, to these let us refer the matter for decision.—Where do we meet with the play that teaches morality on the principles of the gospel; that urges universal obedience from the consideration of the amazing love of God towards us, and as a fruit of supreme love to God through Christ? Where is the play that teaches the necessity of a saving change, in order to our producing good works, that teaches us to de-



ny ungodliness and worldly lusts, and to live soberly, righteously, and religiously before God in this present evil world? Or, I might say, where is the play in which holiness and Christian morality are not *undermined* and counteracted, either directly or indirectly? Let any serious Christian, with a tender conscience alive to the honour of God and the interests of religion, give himself the trouble to read a few of those which are accounted the best calculated for teaching morality, and he will soon be convinced of the truth of the charge. There he will meet with oaths and imprecations, foisted in to grace the style, immodest inuendos, displays of pride, impatience, passion, scenes of murder, &c. &c.\*

\* There is another fact connected with theatrical representations, not enumerated by the writer, which can never consistently receive the countenance and support of a christian community; I refer to the practice of invoking the name of God as in the act of prayer, which cannot be otherwise than abhorrent to every principle of the soul regenerated by the spirit of God—a practice which treats as solemn buffoonry, that divine ordinance which is the very breath of that “new life,” upon which the Christian has entered.

There is also another evil which should be mentioned. The gaudy trappings, the pompous display, connected with these kind of exhibitions, strike the imagination of the young so forcibly, that conscience, integrity, and parental authority, are all ineffectual barriers to arrest the career of him, who has acquired an attachment to theatrical amusements.—And having gone thus far in violating known duty, he is fit game for knaves and the easy prey of vice. Yet

Are these the precepts and examples from which the Christian is to learn morality? If so, it is not the morality which God requires, or which will be acceptable to him. Any one who knows, and will recall to mind, the histories of Greece and Rome, of France, England and Scotland, will be convinced, that public and private virtue have declined, in proportion as the rage for theatrical amusements became general. Instead of either producing or promoting morality, the stage will uniformly be found to have produced the very opposite effect, and to have been a successful seminary for promoting vice and lewdness. Those who are anxious to learn the rules of morality, may have them, without

many, who believe that virtue and sound morality, are necessary for the preservation of order and good government, warmly advocate the cause of theatres—and that too, on the ground of their morality. But the reasoning of such men, is the reasoning of those, who make “light darkness, and darkness light; sweet bitter, and bitter sweet.” It is evident, that the theatre has its foundation in the corrupt principles of the human heart, from the fact that it originated in the gratification of personal enmity; and under pretence of public good, held up the opinions and character of one individual, or class of community to the ridicule and contempt of others—and from the fact that all attempts towards reform have failed of success. And even though nothing exceptionable could be charged upon the matter of the plays brought forward, still the evil resulting to those who attend upon their performance, which must have been noticed by every reflecting observer, could not be obviated.—Hence

alloy, in the oracles of God, and without any danger of having their minds perverted and debauched by false principles and examples.

*Balls* fall under the same censure with the theatre. They are another method of wasting and abusing that substance which God has given us, and with which he requires us to glorify him. For a long time these scenes of dissipation were confined to the great, who, it was supposed, had no other way to consume their time and substance. But now the old adage is verified, *Regis ad exemplum, &c.* By degrees the *little-great* imitated their *bettors*, and others pressed on their heels, as loth to be outdone in what is reckoned polite accom-

the absurdity of those who are constantly crying the "morality" of the theatre. "Who can bring a clean thing out of an unclean?"

Opposition to the theatre, may rouse the ire, and call forth the bitterness of those, who have escaped that "vulgar prejudice" as it has been termed, which gives credence to the word of God; yet, the conscientious Christian, is no less bound to draw the line of demarkation which separates the Church and the world, and to oppose whatever is opposed to the spirit of the gospel and the honour of God's law.

The writer is not led by the hope that he shall convince those, who are wedded to sensuality, who make a god of this world, that the position which he has taken is true; for, "they are as a deaf adder." Such persons regard as the effusions of a distempered brain, whatever sentiments oppose their darling lusts; but it would be well for them to take heed lest the very sentiments which they thus despise, should prove to be TRUTH;

plishments and amusements. We have now gentlemen's, farmer's, servant's, weaver's, shoemaker's, tailor's *balls*; and it is ten to one but we will also soon have beggars *balls*. The countenancing and supporting of these, either public or more private, has always been reckoned inconsistent with serious godliness; and those who did so, have been light and frivolous characters. We are exhorted, Rom. xiii. 13. 14. "to walk honestly, as in the day; not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil it in the lusts thereof." If we act according to

truth derived from the unerring word of God—truth by which shall be fixed their eternal destination. But he does hope to convince the understanding of the Christian, that an attendance on the theatre is inconsistent with the character he has assumed. It ill becomes that man who has solemnly renounced the pomp and vanity and pride of this life, to be seen in a play-house; the transit from that to a communion table is too great for consistency of character. Can the Christian retire from such a scene, and lift up pure hands to the throne of mercy in supplication to the Father of his spirit, that he would enable him to keep "his garments unspotted from the world?" The experience of every Christian who has made the trial, will answer no! Let then, those who have been reconciled to God by the blood of his Son, as they value the peace of a good conscience, the honour of their divine Lord and Master, and his presence and support in a dying hour, *shun* such scenes of vice and folly.

EDT. REL. MOX.

the spirit of this exhortation, we will keep ourselves aloof from such scenes of riot, as quite unsuitable to the christian character.

With these we might also class weddings. In many places these are carried to an extravagant length, and much substance is foolishly wasted, without doing any good by it. Perhaps four, six, or even ten score of persons, are invited to the wedding of one who is in the station of a servant, and perhaps nearly the whole number collect together on the day appointed. What a scene of confusion! and what a source of disorder! Here persons cheerfully throw away perhaps ten shillings without a grudge, and that as often as they happen to be invited to such meetings, who will not perhaps consecrate one shilling, from one end of the year to the other, unto the service of God.

V. Vexatious law-suits, and unjust litigations, is another way of abusing our substance. It is no uncommon thing for persons to raise an unjust action against their neighbour, which deeply affects his substance or credit, or to defend the possession of that which does not belong to us; or from pride of spirit, to contend for that which is not worth the contending for. In all these cases persons may, and often do, abuse their substance. But when shall we stop?

Various other methods of abusing our substance might have been mentioned, but as this paper is already too long, and as some may think more than enough has been already said, we shall draw it to a close. If what has been written, shall awaken any to consideration on this head, and make them study to make a proper use of their sub-

stance, the writer will have gained his end.  
M.



From the London Christian's Magazine.

EXPERIMENTAL DIVINITY. *Oh, that I were as in months past, as in the days when God preserved me.—*  
JOB XXIX. 2.

This complaint of Job's was not wholly on account of temporal trouble, but was occasioned by the withdrawing of the Divine presence with which he had been so often indulged.

If Job had experienced in this trial any of those remarkable comforts which many of the martyrs enjoyed, we should not have heard this complaint from his lips.—But it is often the case, when the great Refiner is purifying his people, to try and exercise the soul, at the same time that they are oppressed with outward afflictions.

No doubt Jacob had something of this frame, when he cried out, *All things are against me.* How unlike the frame of soul he was in at Bethel, or Penue!?

Something of the same may be learned from David; though some of his most animated songs were in those seasons when his outward trials were most grievous; yet at other times he cries out, *I shall one day perish by the hand of Saul.*

Only those who are quickened by the Spirit of God, have any knowledge of what Job here complains.

Among physicians, to understand the cause of the disorder is of no small advantage.

The distress many have felt in this frame, has been greatly increased by a mistake that it indicates their state as bad, and that



they never had any real change of heart; this is shot as a fiery dart by the enemy, and is not easily extracted. So that those very feelings, which are evident proofs of spiritual life, partly through mistake, and also by the cunning devices of satan, distress, and almost sink the Christian in despair, which ought to have the contrary effect.

This is peculiarly the case of such as have never had any great terrors or comforts. What gloomy hours do many spend in a kind of secret despair! A little more knowledge of what is nature and what is grace in the heart, would in a great measure remedy this.

But it is evident we learn spiritual things slowly.

We see what fruitless ways most take, when under their first concern of soul; they have not then to complain of want of heart to go about religion; they then follow after it night and day.

Pardon is the thing the soul is seeking; but before the Holy Ghost leads us to see the glorious provision which God has made, and that with him there is plenteous redemption, what gloomy fears perplex and harrass the mind;—but, through ignorance, we frequently take the wrong way to find relief.

There is an absolute necessity for our being led to see a sufficiency in the merits of Christ for pardon; also, that we should see and understand the ability of the Holy Ghost to quicken and comfort us—and that this is peculiarly his office. This would enable us when tried to look where help is to be had.

We are sooner led to the person of Christ, and the atonement made by him, than to the person and work of the Holy Ghost.

But it is by such an experience

as Job felt in this complaint, that Christians learn the necessity of being helped by the Holy Spirit.

And as we cannot have joy in the atonement until we are enabled to see and appropriate it, so it is impossible for us to have that satisfaction in seeing such astonishing provision made for our quickning and comfort, until we experience that the Holy Ghost is as fully able to quicken and help us, as Christ to redeem us.

Why do we so frequently complain? because we are ignorant of the help that is provided; we either see it not at all, or in a very imperfect manner; for in other cases, that which gives us great comfort, and from which we have great expectations, we can scarce help thinking of, especially in time of need.

By repeated difficulties we are taught how weak and helpless we are, and from whence our help comes;—without this experience, we should not look out of ourselves.

The Christian, when in Job's trial, finds no inclination to make use of the appointed means. If he attempts to pray, it is all force;—conscience obliges him. To have told him once he should have found his heart in this frame, he would have said, as Hadad to the prophet, *Is thy servant a dog?* But now it is more than theory with him; he can say from the heart, *Oh wretched man that I am!*

His affections, that were set on things above, are surprisingly altered; much as Mr. Bunyan mentions: "At one time," says he, "I could scarce get my affections from heaven to any thing on earth, but now I find it difficult to get them towards heaven at all." Public or-

dinances are like dry breasts. The Bible which was opened with such pleasure, is now as a dead letter.

Corruptions, that were lost sight of, now strike double terror, and seem to preach to the soul, *All is wrong.*

Family difficulties were once borne as Sampson did the gates of Gaza; but now a small thing seems intolerable.

He who could read his pardon without a cloud, suspects all; and is ready to call all his experience false.

Is it then, any wonder to hear such an one cry with Job, *O that I were as in months past?*

But if such could see their true case, how differently would it operate. Are these the complaints of carnal men?

If a man was travelling to a city he had never seen, and should find in the road the rivers and difficult places he had frequently heard of before, ought they to make him suspect he was not in the right way; especially when he had been informed these were way-marks he must meet with.

Suspicion hinders the traveller; he steps forward with indifference. If any one could fully satisfy him that he was in the right way, he would exert himself to reach the end of his journey.

Christian, is Job's complaint thine? Canst thou believe the men of the world experience this? Would not thy complaint be unintelligible to them? Who made thee to differ from them? If thou couldest believe God by his grace had done it, what relief would it give thee!

The pharisee and formalist, are wholly ignorant of this complaint, and have an enmity against those that run well; but thy heart cleaves to such.

Why should the very frame that distinguishes thee from the world, be the cause of thy suspicions?

Who but the children of Zion ever said, (Isa. xlix. 14.) *The Lord hath forsaken me, and my God hath forgotten me?* The very complaints of thy unbelief, are marks of thy faith being sound; and that nothing but real communion with God can content thee.

This frame is generally brought on by neglect of a throne of grace, and follows it as the shadow does the substance; and many go a great part of the way to the heavenly world in this frame.

But there is no general rule.— Sometimes God intending some for both singular attainments and difficulties, exercises them with uncommon withdrawals; just as a wise general calls from the garrison such soldiers to difficult posts, who are both skilful and courageous: thus many of the martyrs were singled out for great sufferings and great exercises of soul; not because they were more negligent, but God intended peculiar glory to himself by them, as well as to crown them with glory in the end. Thus Job appears to have been singled out.

Let those who are thus exercised, consider, that there is as real a provision made for our quickening and support in this way, as for our pardon; and that peculiar honour ought to be continually given to the Holy Ghost by looking to him.

When this is considered, and when we are as fully convinced we can no more quicken and help ourselves, than we can atone for our sins by any merits of our own, we are then in the way to find comfort. As it is not common with God to give a sense of his pardoning love, until we feel our inability to save

ourselves, so neither to give much comfort, without making us feel how helpless we are.

What millions now in the heavenly world, who in their travel there wet their couch with their tears, and spent many hours and days in unbelief and mourning, who would have been filled with joy and thankfulness, if they had seen their state to have been safe, and that they should as surely arrive where they now are, as Christ himself.

T. P.

We cheerfully comply with the request made by a friend, to insert the following "*Notice of the History of the Abyssinian Church*," believing it will be read with interest by those of our readers who may not have seen it. It is taken from the *Christian Spectator*, for June and July of 1819.

To the Editor of the *Christian Spectator*.

SIR,

I should be gratified by your insertion of the following account of the missions of the Jesuits to Abyssinia, which constitutes the most of what is known of the church in that country. This account is contained in the Appendix to the proceedings of the Church Missionary Society for Africa and the East, for the year 1817-18, and which appear in the form of an octavo volume. The Ethiopian Church has claims to the attention of the Christian world, and all information respecting it must be interesting.—This Church is generally supposed to have been established about the year 330. The first discovery of its existence, appears to have been made by some adventurers, sent out by John II. King of Portugal.

The Courts of Lisbon and of Rome, were, of course, anxious that the Abyssinian Church should be included within the papal jurisdiction; and in the year 1538, Bermudes, a Portuguese, was consecrated Patriarch of Ethiopia by the Pope. Bermudes, from political motives, had been by the Emperor of Ethiopia, nominated successor to the Patriarchate, and had been dispatched to Europe, for the purpose of imploring assistance for the prosecution of a war with the Mohammedans. Succours were sent. The Mohammedans were defeated; but Bermudes could not prevail upon the Emperor to embrace the Catholic Faith. At this period the first mission of the Jesuits to Abyssinia was undertaken.—E. R.

Ignatius Loyola, the founder of the Society of Jesuits, probably aware that the Church of Abyssinia had by no means submitted to the Pope, as had been for some time erroneously reported in Europe, was very desirous of proceeding thither himself in order to bring about an union; but, not obtaining permission from the Pope, he proposed to send thirteen Missionaries of his new Society; hoping that the rich harvest before them would abundantly repay them for all their toils, and at once give his new order a respectability which none could dispute. In this proposal Loyola succeeded. He accordingly nominated one Nunes Baretto, a Portuguese, as Patriarch; and Andrew Oviedo, and Melchior Corneiro, as Bishops of Hierapolis and Nice, and, in turn, to succeed the Patriarch, should occasion require it. To these were added ten more Jesuits; in order, as he said, that this Mission should, in number and object, represent that of Christ



and his Apostles. These persons were all approved by the Pope; and were ordained, and sent to Goa.

Some doubts remaining on the mind of the King of Portugal, as to the real state of Ethiopia, and perhaps as to the propriety of sending another Patriarch while Bermudes continued there, he ordered one of his captains, about to sail for Goa, to send, on his arrival there, into Abyssinia, in order to ascertain this point, and, if possible, to bring away Bermudes. On the arrival of the fleet at Goa, envoys were dispatched into Ethiopia, according to the mandate of the King. James Dias Oprestes, Gonsalo Rodriguez, and Fulgentio Freyere, all Jesuits, after a short time landed at Arkeko; and, in about two months after, made their appearance at Court. This was in 1555.

The King was by no means pleased with the appearance of these priests; and much less so, when he heard that a great number more were waiting at Goa to be transported into his kingdom. Nor had the arguments of Rodriguez any effect on his mind. Though he very strenuously urged that the Pope was the Vicar of Christ upon earth, and that none could be saved out of the Roman Church, he was dismissed by the Emperor with this reflection, that these were points worthy the consideration of a council, and by no means to be determined by the private opinion of a priest; and, on that account, he must expect that the people of Ethiopia would not be very precipitate in relinquishing the faith of their forefathers. As to the missionaries, he said, some one should be appointed to meet them at Mas-sowah. The envoys were then

dismissed; and the Emperor, without making any provision for them, set forward on a journey of some distance into the country.

Rodriguez, not knowing which way to turn himself, was taken to the house of a wealthy Portuguese. There, during the absence of the king, he wrote a tract on the Christian religion, which, with some difficulty, he got translated into Ethiopic; and, on the return of the king, presented it to him. This, however, like the arguments that had already been urged in favour of Popery, seemed rather to alienate, than attract the affections of the Emperor.

Rodriguez, finding nothing was to be done at Court, hastened back to Bermudes, who was with the Baharnagash in the Tigre; and, after persuading the Patriarch that he was every day in danger of being murdered, prevailed on him to accompany him to Goa; and thus, though he failed of succeeding with the Emperor, he had the address to clear the way for the new Patriarch and the Jesuits.

On the arrival of Rodriguez and the ex-Patriarch at Goa, it was thought advisable first to send Bishop Oviedo, with some of the fathers, into Abyssinia; and, on their being able to send a favourable account of the state of things there, the Patriarch, with his associates, was to follow.

Oviedo accordingly embarked for Abyssinia; and, in a short time, arrived at Arkeko, and soon after at Deborowah. Meeting there, with the Baharnagash, the firm friend of the Catholics, and informing him of the intentions of the Court of Goa, he remained a few days; and, receiving advice that the Emperor wished to see him at

Court, he set out with his friend the Baharnagash, and soon arrived at the camp, where the Emperor then held his court.

Oviedo, being admitted to the presence, and delivering the letters of the Pope, and of the king of Portugal, observed the Emperor to be much disconcerted on examining their contents; but he soon resumed his natural good humour; and, nothing further being transacted, the Bishop was dismissed, without having gained or lost any thing.

In the next interview the bishop grew more bold, and roundly asked the Emperor, whether he intended to submit to the Pope, or not; assuring him, at the same time, that, out of his jurisdiction, salvation was not to be expected. To questions of this kind, the Emperor mildly replied, that the Abyssinian Church had, from the beginning, been subject to the Patriarch of Alexandria; and, as he and his people had hitherto had no reason to be dissatisfied with this subjection, he could not see why he should refuse to continue it; and, as to the errors with which the bishop had been pleased to charge them in his tract, he might inform himself more correctly on that point by reading the Confession of Faith, which he had lately published.

The Bishop, however, being determined to stop at nothing short of the submission of the Emperor and his Church, again urged his plea; and again received a reply, if possible, less satisfactory than the former—that the matter should be laid before the council, and that the bishop should soon be informed of their decision.

Oviedo was well aware that he had nothing to expect from this proceeding; and, in order to put

it aside, wrote a warm remonstrance to the Emperor, reminding him of the requests which his predecessors had made to the Pope, and the king of Portugal for learned men; and of the submission that had already been made by his church to the Pope, and his own acknowledgment of Bermudes as a Patriarch among them; cautioning him, at the same time, to beware of the advice of his mother the Empress, and of his own ministers; and laying it down, as self-evident, that, in the present case, in which matters of faith were concerned, both father and mother should be hated, and that his greatest enemies were those of his own house.

Sophistry of this kind, it might be expected, would not have much weight on the mind of Claudius, who appears to have been a better divine, and a sounder reasoner than Oviedo. It had the effect, accordingly of alienating his affections more and more daily, both from the man and his cause. The bishop perceiving this, gave a public challenge to the learned in Abyssinia to dispute the point. This challenge was accepted; and Claudius to manifest his zeal for his religion, and perhaps, fearing that the sophistry of the Jesuit might puzzle his Monks, took a principal part in the dispute; in which, according to the Jesuit historians themselves, he very much foiled the bishop.

But Oviedo was not to be silenced by a public refutation, and determined to try what was to be done by controversy. He accordingly wrote a tract, exposing the errors of the Abyssinian Church, which, when completed, he sent to the Emperor, requesting him to give it a fair consideration. To this the Emperor acceded; for he

not only read the tract, but wrote a direct refutation of every article in it.

The bishop, finding that neither disputing nor writing would serve his turn, determined on an expedient, which he thought would be more decisive. This was nothing less than that of excommunicating the whole Church of Abyssinia, which he did on the 5th of February, 1559, in the Church of De- come.

These proceedings, as they served to expose both the errors and the spirit of Popery, were more than sufficient to confirm the mind of the Emperor in his own religion; *who, as Geddes has well remarked, (p. 119,) the more he knew of popery and its ways, the worse he liked it.*

But, while Claudius was exulting in the victories which he had obtained over the bishop, he was suddenly called to equip himself for a warfare of a very different description; and in which he was, in his turn, to be numbered among the vanquished. Nur, the son of the king of Adel, observing the unguarded state of the Abyssinian frontiers, marched in with a great army, plundering and destroying wherever he went. This news reaching the ears of Claudius, he got together an entirely undisciplined army, and met the enemy.—His army was completely routed, and himself slain in the field.—Thus fell a man, who, for piety, learning, and moderation, has perhaps had few equals; and who might have obviated, had he been spared, much of the distress and bloodshed that were permitted afterwards to visit Abyssinia. But we must stop, and adore the Power, at whose command nations and em-

pires flourish, and decay; and must confess, that His thoughts are not as our thoughts, and that His judgments are past finding out.

Claudius, dying without issue, was succeeded by his brother Adam, a man of a fierce and haughty disposition; who, on coming to the throne, vowed vengeance against the Catholics; upon whose account, he said, his brother had not only lost his life, but the whole empire of Ethiopia had been reduced nearly to ruin. He accordingly seized the lands, which his brother had granted to the Portuguese for their services in a former war; compelled such women as had married Catholics to return to their ancient religion; and threatened the bishop with death, if he persisted in corrupting his subjects with the dogmas of Rome.

Whether the Jesuits had really any hand in the overthrow of Claudius, or not, it is not now very easy to determine; but that Adam had some reason for his severity, is but too apparent; for the Baharnagash of Tigre, the sworn friend of the Catholics, on witnessing the little prospect of success which the fathers had in Ethiopia, retired from court; and, taking up arms against the Emperor, was joined immediately by the Portuguese. Sending one Andrew Galdamas to Goa to implore succours, without which, he said, no conversion was to be expected, he waited only for their arrival, in order to march against the Emperor. But, unhappily for the cause of the fathers, this Galdamas was hewn to pieces by the Mohammedans at Arkeko, as he was about to embark for Goa. In addition to this, and perhaps in conjunction with it, a rebellion broke out in one of the inland pro-



vinces, where they proclaimed one Tascaro, a nephew to the Emperor, King.

Adam, hearing of all this, immediately marched against the Baharnagash, in order to give him battle before he should be joined by the succours from India, and completely defeated him. He then marched against his nephew; and, meeting with similar success, had the young usurper beheaded in his presence. The Baharnagash, however, not falling into the hands of Adam, fled, with his Portuguese, to the Mohammedans; and, advising them of the confused state of the empire, and of the assistance which he expected from Goa, prevailed on them to march a large army into Adam's dominions. The Emperor immediately led his forces against them; but his army was completely routed, and he himself slain in the field. Nor did the bishop and his associates fare much better; for, being kept close prisoners in the train of the Emperor, they were after the battle, stript by the Mohammedans; and had nearly perished, before their friend, the Baharnagash, came up to their assistance.

Adam was succeeded in the throne by Malac Saged, his son; who, though he took no immediate steps against the fathers and their friends, who had retired in disgrace to Fremona, yet, as there is reason to believe, disliked them and their religion no less than his predecessors, Claudius and Adam.

The fathers, however, still hoping to regain their power, and with it the kingdom of Ethiopia, did not lie idle, at Fremona; but incessantly plied the Viceroy of Goa for the troops which they had so long expected; with which they said

that they could, with the greatest ease, reduce the church and kingdom of Ethiopia to the obedience of the faith. These requests, however, do not appear to have fallen in with the policy of Goa. The Viceroy, indeed, prevailed on the King of Portugal, to solicit the Pope for the recall of the fathers.

The Pope accordingly issued a Bull, dated St. Peter's, A. D. 1560, recalling Oviedo; and, at the same time, ordering him, forthwith, to sail for the Island of Japan, or for China, where he hoped his labours would be crowned with better success.

This, no doubt, gave a great shock to the feelings of the bishop; yet, as he was determined to leave no effort untried, for the object which he had in view, he wrote a submissive letter to the Pope, stating his perfect willingness to go whithersoever his holiness should think fit: yet he must be permitted to inform him, that, with the assistance of five or six hundred good Portuguese soldiers, he could at any time, reduce the empire of Abyssinia to the obedience of the Pontificate; and, when he considered that it was a country surrounded by territories abounding with the *FINEST GOLD*, and promising a rich harvest of souls to the church, he trusted his holiness would give the matter further consideration. The Pope was, however, for some reason, or other, disinclined to enter into the bishop's plans; and vessels were accordingly dispatched from Goa to fetch away the fathers from Abyssinia. And thus ended a Mission, which, for the extent of the mischief it did, and the villainy displayed by its abettors, can only be equalled by that which succeeded it—undertaken with similar views,

supported by the same base machinations, and terminating in similar disgrace.

On the failure of the first Abyssinian mission, the Jesuits appear to have given up, for some time, all thoughts of reducing that church to the authority of the Pontiff; but, on the accession of Philip II. to the throne of Portugal, the matter began again to be agitated; and, it was at length determined, that two fathers, Anthony de Montseratto, and Peter Pays, should be disguised as Armenian merchants, and sent into Abyssinia.

These Missionaries set out from Goa in 1583; and, after some difficulties, obtained a passage in a vessel bound for the port of Zeyla; but, a storm arising, they were wrecked on the coasts of Arabia; and, being discovered to be christian priests, were carried before a neighbouring king, who threw them into prison, where they remained about seven years.

News of this disaster arriving at Goa, the head-quarters of Oriental Persecution at that day, it was determined to send one Abraham de Georgys, a Maronite Jesuit, and with him an Abyssinian youth, into Ethiopia. They accordingly disguised themselves as Turks, and embarked for Massowah; but, the governor discovering that Georgys was a christian, told him, as he had feigned himself to be a Mohammedan, he must now really become one, or lose his head. Georgys chose the latter, and was immediately beheaded.

After this, one John Baptista, an Italian, was consecrated bishop, and sent into Ethiopia; but, being discovered by the Turks, at the island of Comera, he met the same fate as father Abraham.

Don Alexio de Menezes, who was at this time Archbishop of Goa, and busily employed in reducing the church of Malabar, hearing of the ill successes of the Abyssinian mission, determined to do something toward the reduction of that church. He accordingly prevailed on one Belchior Sylva, a converted Brahmin, at Goa, to undertake a mission into Ethiopia. Sylva accepted the proposal; and reached Deborowah, in Ethiopia, in safety.

Menezes, hearing of the arrival of Sylva, wrote to the Abuna of Ethiopia immediately to submit to the Pontiff, as he said his spiritual head, the Patriarch of Alexandria, had already done; and, that this letter might not fail to have some weight with the Abuna, it was accompanied by a considerable present, and an assurance that his circumstances would be much meliorated by acceding to these proposals. Menezes at the same time, dispatched a letter to the Pope, requesting that he would use his influence with the Patriarch of Alexandria, in order to compel the Abuna to submit; but, unfortunately for the Archbishop's plan, the Patriarch of Alexandria had, in reality, never submitted to the Pope, so that he completely failed.

The Jesuits, seeing the zeal of Menezes for the reduction of Ethiopia, were again roused to attempt a work in which they had encountered such signal disgrace. They accordingly prevailed upon the king of Portugal to grant them some transports to convey their missionaries into Ethiopia. As Peter Pays had but lately been ransomed from his imprisonment, he, with some others, was fixed upon to enter upon the work.

Father Peter arrived safely in

Ethiopia, in the summer of 1603. Having acquainted Jacob, who was then Emperor, of his arrival, he was ordered to wait the Emperor's pleasure. But a revolution taking place, in which Jacob was ultimately deposed, and Za Dangel succeeded to the empire, the father, in the mean time, employed himself in writing, and translating into the Ethiopic, some treatises on the christian religion.

Za Dangel, who appears to have been a weak prince, being established in the throne, and hearing of the great piety and industry of Peter, and perhaps hoping eventually to obtain some Portuguese troops to give stability to his power, sent for the father to court. Peter, aware of his rising reputation, and impatient of a rival in the reduction of Ethiopia, took this opportunity of remanding Belchior Sylva to India; as he saw no probability that a converted Brahmin could enter, with any spirit, into the intriguing views of a Jesuit.—Sylva was, therefore, dispatched for India; and father Peter made his way to court, in order to avail himself of the prospects opening before him.

Whatever was the real cause of the encouragement held out to Peter, it is certain, that it had neither the advancement of religion, nor submission to the Pope, for its object. The father himself ascribes it to the admirable proficiency which two Portuguese boys had made in learning their catechism; but this is a mere feint, intended to amuse such as can look no farther for the motives of an intriguer. It is certain that Za Dangel had great reason to fear Jacob's party; and it is not improbable that Peter had held out to both a promise of Por-

tuguese troops. Both parties accordingly made their court to Peter; and, as we shall see in the sequel, that of the Emperor seems not to have succeeded with the Jesuit.

Peter, perceiving matters at court verging to a crisis, and knowing that it would be much safer to join the triumphant party, than to involve himself in disputes, of which no one could foresee the end, retired from court under pretence of confessing two Portuguese, who, as he said, were sick at some distance.

About a month after, a rebellion broke out, in which the Emperor lost his life. Father Peter receiving an invitation from his friend Athanateus, the leader of the rebels, to join the camp, he immediately proceeded thither.

On the arrival of Peter at the camp, he found the rebels far less agreed about the succession than he had hoped; and, hearing about the same time, of more Jesuits having arrived at Fremona, he requested leave of absence, which was granted; he intending to wait there, till the question of succession should be finally settled.

After much altercation, Jacob was again proclaimed Emperor by the insurgents; but, as one Susneus, a descendant of David, a former Emperor, had also declared himself the rightful heir to the crown, the throne of Jacob could not, as yet, be considered secure: but, as great expectation had been formed of the Portuguese succours, Athanateus took the opportunity of recommending Father Peter to his majesty's notice, intimating, at the same time, the great advantages that would arise from an alliance with the Portuguese.



Father Peter, on his arrival at court, followed up the hint given by the General: and great hopes were entertained by the father, of the speedy reduction of the Abyssinian Church.

The increasing popularity of Susneus, however, quickly put an end to the golden dreams of Peter; for, having assembled a large army, it was necessary that Jacob should take the field against him. In the event he was slain, and Susneus succeeded to the throne. He took the name of Seltem Saged.

The next step to be taken by the fathers, was to make their court to the new Emperor; but, as they deemed it imprudent to make father Peter of their deputation, on account of his known intimacy with Jacob, fathers Lawrence, Romano and Anthony Fernandez were chosen for this purpose. On their arrival at court, they were most kindly received, and had several conferences with the king.—In one of these, the Emperor is said to have enquired about father Peter, whose fame he had heard; and whom he, therefore, very much desired to see. The father was accordingly sent for; and, on experiencing a very warm reception, he took the earliest opportunity of suggesting to his majesty the great advantages to be derived from an alliance with the courts of Rome and Portugal; which, he added, could not fail to give stability to his newly acquired power.

On the representation of father Peter, Susneus is said to have dispatched letters both to the Pope and to the king of Spain, requesting immediate succours to be sent into Abyssinia. These letters were seconded by others, from Athana-teus, who requested, that not fewer

than a thousand Portuguese soldiers should be sent for the preservation of the Empire. In the mean time, the Jesuits plied the Emperor on the necessity of embracing the Roman faith; in which father Peter is said to have succeeded, by showing him a passage in one of their popular treatises on religion, in which the two natures of Christ were distinctly pointed out. But the Emperor's brother, Ras Cella Christos, seems to have been a much more apt scholar than the Emperor in these points; for he was not only at once convinced of the orthodoxy of the Roman faith, but of the errors of the Alexandrian. There is some reason, however, to believe that arguments much more cogent than any to be found in the Abyssinian treatises on religion, had the effect of bringing the mind of the Ras to this conclusion.

*(Concluded in our next.)*



*(For the Religious Monitor.)*

#### DELIBERATE REFLECTIONS.

The more I reflect upon the natural condition of apostate man, the more satisfactorily my judgment is convinced, both of the blindness of his understanding, and the absolute alienation of his heart from the love and fear of his creator.—That this was the case as it respected myself, I am compelled to admit however humiliating the truth, and that too, on evidence the most irresistible. But that these principles should yet exist in the heart, and manifest themselves in the conduct of individuals on whom mercies

the most astonishing and unmerited, have been, and still are bestowed, gives most unquestionable evidence of the extreme corruption of the human heart.

Oh ! what would have been my condition, had I been left to the unlimited and perpetual dominion of these soul-destructive principles ? Their inevitable tendency would have been to increase the natural blindness of my mind, and to render my heart more and more obdurate—thus qualifying me for the contraction of that accumulated mass of guilt which must have been followed with eternal banishment from the blissful presence of God. Tremendous thought ! yet awful as it is, it must have been the ultimate effect of that innate depravity which still exists in my wretched heart. What but thy Almighty power, thou King of Zion, even that power which my rebellious will was not able to resist, could have rescued me so far, as an earnest of my complete emancipation from the complicated evils of apostasy ! O my soul, canst thou ever deny this truth—a truth that presents itself in every page of inspiration—a truth to which every godly soul yields an unqualified assent—a truth which is one of the principal themes of praise, in that song which is sung by the church triumphant.

This is therefore my solemn, my deliberate conviction—a conviction

resting on the positive declarations of the word of truth, and my personal experience, that “Salvation is of God,” through the righteousness of Emmanuel. From adherence to this truth, I never dare, (and by the grace of Him who is at the right hand of the Majesty on high,) I never shall recede. It is the sole ground of my safety—my last, my only refuge. Driven from it, the idea of my salvation, would be perfectly vain. Despair would instantly number me amongst its victims ; and the few remaining hours allotted me in “this vale of tears” would be occupied with forebodings of that doom which awaited me. W. M.



From the American Sunday School Magazine.

SERMONS FOR CHILDREN ; DESIGNED TO PROMOTE THEIR IMMEDIATE PIETY. By SAMUEL NOTT, Jun. 18mo. Vol. II. pp. 160. New-York : John P. Haven ; Boston, S. T. Armstrong. 1824. Price 50 cents.

For the class of books to which this belongs, we have been almost entirely dependent on the English press, and although many of them are excellent, and are well worthy an American impression, yet, nearly all retain some peculiarities, which either unfit them for general circulation, or circumscribe their usefulness when put in the hands of American children and youth. Piety is the same in all countries, but it does not follow that religious books, designed for a country

whose religious and political institutions, manners, customs, and even scenery are in many respects very different from our own, will be well adapted for our religious purposes. We therefore hail with great joy every successful attempt of our countrymen to supply juvenile religious books, suited to the condition of society in the United States.

It is with peculiar pleasure that we find an author so judicious as Mr. Nott, engaged in writing "Sermons for Children, designed to promote their immediate piety." The rapid sale of his "first volume," which was re-printed in London, and passed through two editions in this country in a short time, bespoke a favourable opinion for his "second volume," which we have read with delight, and cordially recommend it to every parent, or other person on whom devolves the responsibility of training up children in the "nurture and admonition of the Lord."

In the introduction to his former volume, he noticed the neglect of applying Christian principles and motives to the present case and circumstances of children; and the natural consequences, the failure of prayer and faith on the part of parents, and of immediate self-application and self-improvement on the part of children. The present introduction brings a charge of a more heinous nature against many parents of apparent piety, namely — "*that they do actually educate their children to unchristian principles!*"

We fear that amidst the formalities of religious instruction, and some anxieties for the spiritual welfare of their children, they do habitually, allowedly, and almost

conscientiously, *forbid them to come to Jesus, and be present, acting members of the kingdom of heaven.*

Hence the children of the church remain unchristian, not merely because we do not train them up in the way they should go, but because *we do actually train them up in the way they should not go.* So that it is no wonder, if, instead of enjoying the promised blessings, we fall under the implied curse, and find in so many multiplied instances, that when they are old they will not depart from the way in which *they should not go*, the way in which they were trained up by their *pious* parents.

We know of no better way of substantiating the charge we have made, than to ask those truly Christian parents whom it may concern, are you not conscious of allowing, encouraging, and even recommending, in your child, those feelings, principles, and actions, which, in yourself, if you do not entirely escape, you do utterly disallow and abhor? Or if a lower principled parent than this question supposes, which you would utterly disallow and abhor in a pious minister and missionary, or in any of our Lord's apostle's, or which you clearly perceive could never have been found in the human life of our blessed Lord himself? If by this test you are found guilty, i. e. if you do allow and encourage in your children what you disallow in yourself, or would disallow in men of holy professions, or which could never have been found in the human life of Jesus our exemplar; then are you guilty of a *practical forbidding of your children to come to Jesus, and be present, acting members of the kingdom of heaven.*



The fundamental principle on which the whole error proceeds, (we mean in parents who are personally conscientious) is, that in childhood that is allowable and right which in adult years is folly and sin. The parents look forward with some anxiety to the period when the season for sin and folly will have passed away, and the season for wisdom arrive, but allow and sanction them as unavoidable in their season.

There is in this a striking resemblance to the Hindoo sentiment, "That all the corruptions of man's moral nature, wrong in themselves, are *right* under the necessities of the *Kule yuy*, the iron age, the age of baseness." But as Christians, we know neither age of the world, nor period of human life, when wrong is right; when sin and folly have heaven's sanction, and do not expose the sinner to the wrath of God.

It may be supposed, by a class of readers, that in the charge we have made we refer principally to those parents who encourage their children in what are sometimes technically called the vanities of the world; especially those in which late hours, and showing off, banish at once the desire and the opportunity for the exercise of piety; and for an indulgence in which the parents have for themselves long ago repented.

But we rather embrace in our accusation all those parents who in less obnoxious ways, who in any way, encourage and allow their children to "love this present world even as if it were more lovely than God; and to honor men, and strive to please men, more than God; as if *men*, whom God made, and who

sin against him, were more worthy and excellent than HE."\*

This great and prevailing error may be seen in the earliest stages of education, and goes on in regular progress until the child is sent away from his *Christian* home an educated worldling; *practically forbidden to enter the kingdom of heaven.*

The little immortal has his first thoughts directed to dress and show. While there is no other subject on which his propensity to prefer this world to God, can be drawn forth, nurtured and sanctioned, the mother pours out all the fondness of her heart in dressing her immortal charge; so that it may be admired by others and admire itself; so that it may equal or excel the appearance, it may be the mere gaudy finery, of other children. How much more in cases less gross, is the appearance urged, than comfort, and cleanliness, and decency, until these intrinsic uses of dress come to have their worth measured by it; and even to be sacrificed to it. How much more is the love of dress cultivated than the love of God; and how does even that base idolatry receive the permission of a Christian family to banish the love of God. pp. 1—5.

The system of education which is usually called "genteel," ("a word in such unchristian use, as to deserve a whole chapter of moral stricture,") our author severely reprehends. The danger to which this system exposes the child, he conceives to lie "in the practical leaving out of view the obligations of God," and exciting and keeping alive an earnest desire for human praise.

\* See Sermons Vol. 1. p. 153.

Mr. Nott does not confine his strictures to the undue encouragement given to loving the praise of men. He censures that undue encouragement of worldly expectations which many parents of reputed piety hold out to their offspring; and although they occasionally remark upon the vanity and uncertainty of the world, they do it with an air of unconcern which denies the sincerity of their professions, and renders "the thought of what the child is to be," of the highest consideration in every domestic arrangement. He fears that the children of many Christian families are educated in principles which their parents dis-

allow, and that they are "trained in a way in which their parents hope *they will not go.*"

The volume consists of *thirteen* sermons on the following subjects:—God's care of childhood—Piety in the morning—Piety at night—Patience—A sinful tongue—Self-excusers—Children's worldliness—The sin of vain glory—Let it rain—The reading of the Scriptures—Brotherly unity—Prayer—Death in childhood.

We shall be happy if Mr. Nott should be encouraged to favour us with a *third* volume for children a few years older.

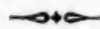
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## RELIGIOUS INTELLIGENCE.

### THE ATONEMENT.

*Dr. Murdock*, Professor of Sacred Rhetoric and Ecclesiastical History in the Theological Seminary at Andover, Mass. has recently preached a sermon on the doctrine of the atonement, in which he makes the *whole* object of the atonement merely to *declare* the righteousness of God. This sermon has produced some excitement; and as it was published by the *students*, some are led to believe that Andover has rather too much Unitarianism. "It may appear singular, but it is a fact," says the Pittsburgh Recorder, "that the first information we received of the preaching and publication of *Dr. Murdock's* sermon was derived from a newspaper, published al-

most five hundred miles to the west of Pittsburgh, in which an extract was given from said sermon as a sample of the theology taught at Andover. From this we see that the enemies of the truth are extremely vigilant and active in promoting the cause in which they have embarked, avail themselves of every circumstance which seems favourable to their purpose, and greatly rejoice if they find any ground to think that some who have been reputed orthodox are, in sentiment, approximating their own system of belief."



*Society Islands.*—The sums contributed on the Islands, are now sufficient for the support of the Missionary establishments. This mission, which was commenced a-

bout 30 years since, met with many obstacles ; but has at length been crowned with success.

*Additions to the Church.*—On the last Sabbath in May, 50 were added to the Associate Reformed congregation, in Salem, N. Y. under the pastoral inspection, of the Rev. Dr. Proudfit. In the same place, on the first Sabbath in June, 146 were added to the Presbyterian congregation under the pastoral care of the Rev. Mr. Tomb.

### COMMENCEMENTS.

*University of Vermont.*—The annual commencement of this College took place at Burlington, on the 11th ult. The degree of A. B. was conferred on nine young gentlemen, and that of A. M. on four, Alumni of the College. The degree of M. D. was conferred on thirteen students of the medical institution attached to the College : and the honorary degree of A. M. on three individuals, one of whom was the Hon. Heman Allen, Minister to Chili. The honorary degree of M. D. was conferred on six, and that of D. D. on one.

*Dartmouth College.*—The commencement of this institution was celebrated on Wednesday the 13th ult. The degree of A. B. was conferred on twenty-eight students of the college, and that of A. M. on thirteen, Alumni. Twenty-eight students of the Medical School received the degree of M. D. The honorary degree of A. M. was conferred on four gentlemen ; that of D. D. on the Rev. Theophilus

Packard and Rev. David Kellogg, and that of LL. D. on the Hon. Joseph Story.

The oration before the Phi Beta Kappa Society, was delivered by Samuel S. Knapp, Esq. of Boston, and a poem by Nathaniel H. Carter, Esq. of this city.

*Harvard University.*—The annual commencement was celebrated at Cambridge on the 25th ult,—Sixty-five young gentlemen received the degree of A. B.

*Transylvania University.*—The annual commencement of this college was celebrated on the 14th ult.

The degree of Bachelor of Arts was conferred on twenty-four young gentlemen ; that of Bachelor of Laws on ten ; that of Doctor of Medicine on forty-six.

The honorary degree of LL. D. was conferred on J. J. Crittenden, of Kentucky, and Edward Livingston, of Louisiana.

*University of Pennsylvania.*—The annual commencement of this College was celebrated at Philadelphia on the 26th ult. Fourteen young gentlemen received the degree of Bachelor of Arts, and thirty-four that of Master of Arts. The honorary degree of A. M. was conferred on the Rev. Joseph Spencer, Professor of Languages in the Carlisle College, and the degree of D. D. on the Rev. Henry A. Muhlenbergh, of the Lutheran Church in Reading, Pennsylvania.  
*Rel. Chron.*

*The Pope and the Bible Society.*

From the late London papers it seems that the Pope has attempted



to suppress the circulation of the scriptures among the members of the Catholic church, and to restrain the operations of Bible Societies. The following extracts are furnished from his circular letter.—*N. Y. Rel. Chron.*

“What shall I say more? The iniquity of our enemies has so increased, that beside the deluge of pernicious books, contrary to the faith, it even goes so far as to convert to the detriment of religion the Holy Scriptures, which have been given us from above for the general edification.”

“You are not ignorant, my venerable brethren,” says his holiness, “that a society commonly called a Bible Society, is audaciously spreading through the earth, and that in contempt of the traditions of the holy fathers, and against the celebrated decree of the Council of Trent, it endeavours with all its power, and by every means, to translate or rather to corrupt the Holy Scriptures into the vulgar tongues of all nations; which gives just reason to fear that in all the translations the same thing may happen which has happened with regard to those already known—namely; that we may there find a bad interpretation, and instead of the gospel of Christ, the gospel of men, or what is worse, the gospel of the devil!”

### SUMMARY.

*Religion and Literature of the United States.*—The following is an extract from a philosophical discourse delivered by Mr. Ingersoll at Philadelphia.—“There are half a million of scholars at the public schools throughout the United States, and more than three thou-

sand students at the colleges, which confer degrees. There are twelve hundred at the theological seminaries, and more than a thousand students of law. There are about ten thousand physicians, and upwards of six thousand lawyers.—There are about nine thousand places of worship, and about five thousand clergymen. About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries, and improvements in the arts. Between two and three millions of dollars worth of books are annually published in the United States. A thousand newspapers are published.—There are more than one hundred steam-boats, comprising more than fourteen thousand tons, navigating the Mississippi. The vessels of the United States, by sea, perform their voyages, on an average, in one third less time than the English. There are five thousand post offices, and eighty thousand miles of post roads, and twelve thousand miles of turnpike road. There are three thousand legislators. There are two hundred printed volumes of law reports.”

### *Presbyterian Education Society.*

From the last report of the Presbyterian Education Society, it appears that the society at present contains twenty auxiliaries, sixteen of which have had under their charge, the past year, eighty-six young men, in different stages of education, preparing for the gospel ministry. From the other four auxiliaries, reports had not been received at the time the general report was published. The preceding year, they had under their patronage seventeen beneficiaries;

which number, supposing it to have continued the same, would make the whole number of beneficiaries 103. The amount of receipts during the year, may be stated at more than \$ 7,000.



#### LONDON MAY MEETINGS.

The Northampton Oracle gives the following condensed view of the late Anniversary meetings in London.

*The Irish Society of London,*  
Have taught, and circulated books among more than 2,000,000 of the Irish nation.

*Wesleyan Missionary Society,*  
Occupy more than 120 stations—missionaries, 167—converts, 31,000—advance on receipts of the last year, more than \$18,000.

*Church Missionary Society,*  
Has an increase of its funds from the last report, but suffers from divisions among the churches.

*British and Foreign Bible Society,*  
Have issued the last year 123,197 Bibles, 167,298 testaments, and in the 20 years of its existence has circulated more than 4,200,000 copies of the scriptures.

*Prayer Book and Homily Society,*  
Have circulated 9,245 prayer-books, homilies and psalters.

*London Jews' Society.*  
The School now consists of 38 males, and 46 females; the society have issued this year 9,559 copies of the scriptures, and more than 230,000 tracts.

*London Hibernian Society,*  
Now supports 653 schools, having 1,387 scholars;—2,005 bibles,  
VOL. I.

and 14,297 testaments have been distributed in the schools.

*British and Foreign School Society,*  
Have established schools in every part of Europe and in South America.

#### *Sunday School Union.*

Schools 7,537, teachers 74,614, scholars 842,305.

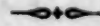
*Naval and Military Bible Society,*  
Have issued more than 42,000 copies of the scriptures.

*London Missionary Society,*  
Have received a large increase to their funds the last year, and are extending their benevolence "to the ends of the world."

*Continental Society,*  
Now employ 20 ministers among the protestant Christians in continental Europe.

*Port of London Seaman's Society,*  
Have distributed many books and tracts among the sailors and supported the "Floating chapel in the Thames."

*Irish Evangelical Society,*  
Have a theological academy in Dublin, where native teachers in the vernacular tongue are prepared for missionary labours among their countrymen.



We are happy in being able to state, says the Carlisle Adviser, that the Rev. Dr. Wm. Neill, of Philadelphia, has *accepted* the office of Principal in Dickinson College, to which we understand he was lately elected by the Board of Trustees.

About thirty families of coloured people, under the direction of M.

Granville, sailed on Monday from Philadelphia for Hayti. Other families will soon follow them from that city and New-York.

Two persons eminent in Literature, are reported to be engaged in writing the Memoirs of Lord Byron.

*Paul Jones.*—By a very singular accident, a large collection of *original* letters to this celebrated man, have been recently found in a huckster's shop in this city. Among them, are the copies of a number of his own letters, which are completely illustrative of the character of the individual. Of the genuineness of these documents and letters, there is not the least doubt, for the hand writing of such men as La Fayette, Benjamin Franklin, John Adams, and fifty others like them, cannot be mistaken. We understand the papers are now in the possession of Mr. Wiley, who has submitted them to the inspection of his 'Den,' with a view to a publication of a part. There are said to be 700 letters alone.—*N. Y. American.*

We learn from letters addressed to the editor of the *Columbian Star*, that there have been Revivals to a considerable extent, among the Baptists, at different places in Virginia, South Carolina and Kentucky.

The Treasurer of the American Society for Meliorating the condition of the Jews, acknowledges the receipt of \$2,211 85, for the months of May and June last.

The Rev. Z. Crosman, late pastor of the Universalist Church, in Norwich, (Conn.) has publicly renounced the doctrine of Universal

salvation, and warned his people to "flee from the wrath to come."

*New-Jersey College.*—It is stated in a letter from a student at this college, dated July 28, and published in Poulson's *Daily Advertiser*, that there have been lately some symptoms of rebellion against the authority of this institution. Between the hours of two and three in the morning of the 26th ult. a rocket supposed to contain five pounds of powder, was placed at the base of the president's door, in front of his dwelling; the consequence of which was an explosion, breaking out the pannels of two inches in thickness, casting them up a staircase into the second story, breaking the bannisters of the stairway, cracking the wall, and splitting a mahogany dining table which stood in the passage. This is but one instance; four persons have been suspected to be engaged in the plot, two of whom have been dismissed by the civil authority.

*Pittsburgh Recorder.*

*Presbytery of Indiana.*—A Presbytery has been recently formed in Indiana, comprising the whole State, west of a line running due north from the mouth of Kentucky River. *Thirty one* organized churches belong to the Presbytery, with but *seven* ministers, although there is a prospect of increasing their number soon. A missionary society is formed, called "The Missionary Society of Indiana." Its objects are to encourage every vacant congregation, to raise money by subscription where no church is formed, and to furnish missionaries to every place where support can be obtained.



## LITERARY.

No less than *nine* editions of Dr. Dwight's Theology have been published in Great Britain since 1820, viz. 5 octavo editions, of which two were independent stereotype editions, and 3 were printed in the common way; 1 quarto edition, stereotype; 1 duodecimo, stereotype; 1 abridgment of the work; and 1 volume of extracts, under the title of "Beauties of Dwight." All these were published in less than four years after the first copy of the work was received in England.

Mr. Charles Whipple, of Newburyport, Mass. has recently presented to the library of Amherst Collegiate Institution, about 200 volumes.

Just published, in New-York, "Essays of the Nature and Uses of the various Evidences of Revealed Religion. By Gulian C. Verplank, Esq.;" one of the Professors in the Episcopal Theological Seminary in New-York.

## IRELAND.

*Society for disseminating throughout Ireland the Principles of the Reformation.*

With a view to concentrate the efforts now making in behalf of the members of the Roman Catholic Church, a meeting was held on the 9th of August, 1823, when it was resolved to form "A Society for Disseminating throughout Ireland the Principles of the Reformation." A Provisional Committee was then formed, and adjourned meetings were afterwards held, at which the following resolutions were adopted, as expressive of the

principles and objects of the Society.

That the Society shall proceed by an uncompromising exposure of every erroneous doctrine, and every superstitious practice, that can be shewn, on well accredited testimony, to prevail at the present time amongst the ignorant and too credulous part of the population of Ireland, applying at the same time such remedies as may tend to counteract them.

That all the proceedings of the Society shall be conducted in a spirit of Christian love, uniting as far as possible the *sauviter in modo* with the *fortiter in re*; opposing and confuting error in the plainest and strongest language, avoiding at the same time every term of reproach, and endeavoring affectionately to convince those who are the objects of its exertions, that its aim is not to wound their feelings, but to improve their temporal and moral condition, as well as to promote the salvation of their souls; and that if at times compelled to cut deep, like a skilful surgeon, it does so not for the purpose of giving the patient pain, but in order to lead to an effectual and permanent cure.

That whilst the Committee are fully sensible of the difficulty of exposing, without introducing politics, a politico-religious system, like that of the Roman Catholic Church, it is resolved, that politics shall be avoided as much as possible in the proceedings of the Society, and only touched upon when absolutely necessary, to expose the superstitious influence of the Roman Catholic religion so widely prevalent in Ireland;—which forming, as it does, an *imperium in imperio*, has a pow-

erful tendency to counteract the wisest legislative enactments, whether for the education, employment, moral improvement, or civil government of those who have been taught, from their earliest days, to bow to its authority as divine.

That in all the publications of the Society, it shall be the aim, not only to expose error, but to exhibit and enforce the spiritual truth with which it is at variance—combining two principles which have been seldom acted upon in conjunction, viz. the refutation of error, and the establishment of truth.

That the object to which the immediate attention of the Society shall be directed, be the following:—

I. To open a correspondence throughout the country with such persons as may be disposed to act towards their Roman Catholic brethren on the principles of the Reformation, and to obtain through their means authenticated information respecting the following subjects:—

1. Assemblies at wells, stations of pilgrimage, &c. for religious purposes throughout Ireland, and the proceedings which take place at them.

2. Miracles pretended to be wrought,—on whom—and the consequences.

3. The sale of charms, scapulars, &c.

4. The extent of Purgatorian Societies.

5. The number, nature, extent and situation of Convents, Jesuit and other Roman Catholic religious establishments, whether for education or seclusion.

6. The kind of education given

to the poor by the Roman Catholic Clergy, when left to themselves; with the description of the Roman Catholic publications now in circulation amongst the lower orders.

7. The holidays required to be observed by the Roman Catholic Church in Ireland, and how they are usually spent.

8. The opposition made by the Roman Catholic Priesthood to the circulation of the Holy Scriptures among the Roman Catholic population of Ireland.

The first efforts of the Society will thus be directed to collect all possible information on the state and influence of the Roman Catholic religion in Ireland at the present day.

II. To endeavor, by a friendly correspondence, to excite clergymen and resident gentlemen to use every exertion, for the purpose of rescuing their Roman Catholic neighbours from the spiritual bondage in which they have been so long allowed to remain.

III. The re-publication of such works as have most ably refuted the errors of the Roman Catholic Church, in that Christian spirit which the Society approves.

IV. The publication of similar new works, calculated to expose the tendency of these errors to debase the minds of the people.

Thus will the ulterior object of the Society be to invite our Roman Catholic Brethren to judge for themselves, and to afford them the means of acquiring correct information on subjects of vital importance to their temporal and eternal interests.

The Law of Christian Love shall be kept in view, in all the proceedings and publications of the Society; every publication shall

be read and approved by three Members of the Committee; and no publication shall be issued, if objected to by three Members of the Committee.



*Case of the late Rev. John Smith,  
Missionary at Demerara.*

We have been unable to satisfy our minds as to the guilt or innocence of Mr. Smith, till we received the *Christian Monitor* for June 1824, which contains an abstract of his trial. This abstract gives evidence the most satisfactory, of Mr. Smith's innocence, and clearly proves that he was pursued and hunted down by a set of men, who were determined to rest satisfied with nothing short of his destruction. We regret our inability to give the abstract entire; but we trust the following remarks, with which the Editor of the *New Times* introduces it to the public, will enable the reader to form, in some degree, a just conception of this singular case.

"It [this abstract] embraces the *substance* of the charges against him, of his defensive statement, and of the whole Evidence in the case; and we must say, that we have never, in the whole course of our legal reading, met with a sentence so utterly unsupported by the semblance of rational proof. We are indeed this moment at a loss to understand for what *reason* Mr. Smith was sentenced to be hanged; or what is the crime that he is *alleged* to have committed deserving death. He is acquitted

of any intention to excite rebellion; but found guilty of the non-descript crime of *promoting discontent* in the minds of other people without any evil intent. He is also convicted of having advised on a certain day *touching and concerning* a certain rebellion, the proof being most distinctly, that the only advice he gave was *to have nothing to do with it*. This advice, too, was given without knowing or suspecting that the parties had rebellion in their thoughts, but merely on an idea that they had some vague discontent which might lead them to some illegal conduct.

It comes out incidentally in the course of the trial, (though not necessary to be noticed in the abstract,) that Mr. Smith was not arrested on any information against him; but that two Militia Captains, one of whom had a quarrel with him two years before, thought fit to command him to take up arms; and because, as a minister of the gospel, he considered himself exempt, they seized his person and his papers!

He is charged with having preached disaffection for six years together, and is tried upon this monstrous plea, without specification of a single expression, or of any one day, week, month, or year, within which his alleged crime was committed.

He is tried by Martial Law for the general tenor of sermons preached, and chapters of the Bible read, years before he became subject to that Law.

He is found guilty of aiding and assisting in rebellion, because a man whom he did not know to be even a reputed rebel, came one day to his house, unexpected by him, stayed there a few minutes,



and left it without proof of a single word having passed between them.

It is monstrous for a Court Martial to be sitting to judge a minister of the gospel, not for specific incitements to rebellion delivered from the pulpit, but for the general character of his doctrines, as loosely stated from the vague impression of ignorant hearers! It is still more monstrous to find, that one of the doctrines which the prosecutor, the officer of the crown, argues to be treasonable, is the duty of keeping holy the SABBATH-DAY!

*Extract from the Minutes of the United Associate Synod of Scotland, at their Meeting in Edinburgh, May, 1823.*

"In reviewing the present state of Missionary operations in various parts of the world, the Synod agreed to express and to record their sincere sympathy with the London Missionary Society, under the injuries which they have sustained in the late extraordinary proceedings at Demarara, against their unoffending Missionary, Mr. Smith; and, at the same time, to avow their full persuasion, that an investigation of the whole affair is loudly called for, in justice to the memory of the deceased, as well as for protecting other Missionary agents from similar injurious treatment, in every quarter of the British dominions.

*Ch. Mon.*

We are authorised to state that the Rev. ALEXANDER BULLIONS, of Cambridge, Washington county, has consented to take the temporary charge of the classical department of the Albany Academy,

for the space of three or four weeks. On or before the expiration of that period, it is expected that the present vacancy will be permanently filled. Mr. Bullions was an intimate friend of the late Dr. Shaw, and has often visited the academy, and examined classes in it. His scholarship is well known. Mr. B. commences his duties on Tuesday, the 14th inst.

*Alb. D. Adv.*

## ANECDOTES.

*Imposition Exposed.*—About the dawn of the reformation in Scotland, pretended relics being in great repute, a Roman pedlar, who had a large stock of them, opened his pack near Haddington. Among other rarities, he presented a bell which had a rent in it said to have been occasioned by a false oath; and pretended, that such was its sacred sensibility, that if any person with his hand on it dared to swear falsehood, it would rend, and the swearer's hand cleave to it; but if nothing but truth was sworn it would not rend, nor the swearer's hand cleave to it. One Fermor, a sensible man, bent upon exposing this pretence, begged allowance to swear with his hand upon this bell; and holding it up to the multitude, that they might see in what condition it and his hand were, he laid his hand upon it and solemnly swore, 'That the Pope was Anti-Christ, and his Cardinals, Archbishops, Bishops, Priests and Monks, locusts from hell to devour men from God, and they would return to hell.' Lifting his hand freely from the bell, he held it up to the multitude, that they might see that no change had been made

upon it; and that according to its owner, he had sworn nothing but the truth. The pedlar slipt off ashamed, nor did any more of his sort trouble the nation.

*Brown's Church Hist.*



A SMALL MISTAKE.

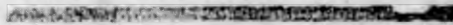
A venerable minister in the town of H——, preached a sermon on the subject of eternal punibsmment. On the next day, it was agreed among some thoughtless young men, that one of them should go to him, and endeavour to draw him into a dispute, with the design of making a jest of him and his doctrine. The wag accordingly went, was introduced to the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, Sir; and I thought I would call this morning and try to settle it." "Ah," said the clergyman, "what is it?" "Why" replied the wag, "you say that the wicked will go into everlasting punishment and I do not think they will." "Oh if that is all," answered the minister, "there is no dispute between you and me. If you turn to Matthew xxv. 46, you will find that the dispute is between you and the *Lord Jesus Christ*; and I advise you to go immediately and settle it with him.



We have omitted our "Gleanings" in the present number, to give place to a number of interesting articles of intelligence from the *Christian Monitor*; they shall be contiued in our next.

**OBITUARY.**

DIED—At Philadelphia, on the 21st ult. of a short illness, the Rev. JOSEPH SHAW, L.L. D. Prefessor of Languages in the Academy in this city. Dr. Shaw was a man of solid talents, of thorough and accurate attainments as a scholar and Divine; and what is of more importance than all, he was a man of fervent piety. He was sincerely and zealously attached to the principles of the Reformation, as maintained by the Associate Synod of North America, of which church he was a minister, and had for some time charge of a congregation in Philadelphia. During his residence in this city, his labours as a minister were occasionally, and for a time almost steadily enjoyed by the congregation in Fox-street, since its connexion with the Presbytery of Cambridge, of which he was a member. In his death, society, civil, literary and religious, has to deplore the loss of a valuable member.



TO CORRESPONDENTS.

We have received a number of interesting articles from correspondents, waich shall be attended to in our next.



*From the Christian Monitor.*

### THE GRAVE.

THERE is a spot, whose summit green  
First brightens in the dawn of day,  
And 'tis the spot, where last is seen  
The fading twilight's ling'ring ray;  
And when in yonder azure sky  
The moon conceals her beauties rare,  
She seems, at least to fancy's eye,  
To shed her mildest radiance *there!*

I love the spot! For all around  
Eternal spring her mantle throws:  
And neither earthly voice nor sound,  
Is heard to break its soft repose;  
For though, without, contention still,  
And fear, and doubt, and grief, and  
care,  
The home, the heart, of man may fill,  
Yet all is peace and silence *there!*

I love the spot! For there at last,  
In union close, in slumber deep,  
Their toils, their woes, their trials past,  
The guardians of my childhood sleep:  
And ev'ry idol of my pride,  
The brother tried, the sister fair,  
Have left the lonely wand'rer's side,  
To flee from pain and anguish *there!*

I love the spot! For ev'ry stone,  
That rears its simple form on high,  
Still speaks of ONE, who left a throne  
Of light, for men to bleed and die:  
Exalted now, for all the just  
He lives a mansion to prepare;  
And loves to guard the very dust,  
That rests in hope, and moulders  
*there!*

I love the spot! For there I see,  
When troubles rise, or terrors frown,  
Both room and resting place for me,  
When I shall lay my sorrows down:  
Then to the friends I lov'd so well  
I'll go, their narrow house to share;  
And nought but nature's latest knell  
Shall break my peaceful slumbers  
*there!*

### NIGHT.

*By James Montgomery, Esq.*

NIGHT is the time for rest;  
How sweet, when labours close,  
To gather round an aching breast

The curtain of repose;  
Stretch the tir'd limbs, and lay the head  
Upon our own delightful bed!

Night is the time for dreams;  
The gay romance of life,  
When truth that is and truth that seems  
Blend in fantastic strife;  
Ah! visions less beguiling far  
Than waking dreams of daylight are!

Night is the time for toil;  
To plough the classic field,  
Intent to find the buried spoil  
Its wealthy furrows yield;  
That all is ours that sages taught,  
That poets sung, or heroes wrought.

Night is the time to weep;  
To wet with unseen tears  
Those graves of memory where sleep  
The joys of other years;  
Hopes that were angels in their birth,  
But perish'd young like things on earth;

Night is the time to watch;  
On Ocean's dark expanse,  
To hail the Pleiades, or catch  
The full Moon's earliest glance,  
That brings unto the home-sick mind  
All we have lov'd or left behind.

Night is the time for care;  
Brooding o'er hours mis-spent,  
To see the spectre of Despair  
Come to our lonely tent;  
Like Brutus, midst his slumb'ring host,  
Startled by Cæsar's stalwart Ghost.

Night is the time to muse;  
Then from the eye the soul  
Takes flight, and with expanding views  
Beyond the starry Pole,  
Describes athwart the abyss of night,  
The dawn of uncreated light.

Night is the time to pray;  
Our Saviour oft withdrew  
To desert mountains far away,—  
So will his followers do:  
Steal from the throng to haunts untrod,  
And hold communion there with God.

Night is the time for death;  
When all around is peace;  
Calmly to yield the weary breath,  
From sin and suffering cease:  
Think of heaven's bliss, and give the sign  
To parting friends—such death be mine!